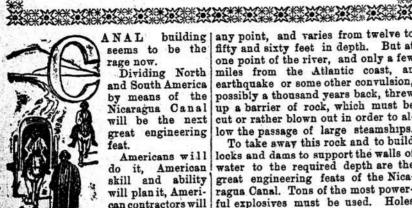
THE NICARAGUA CANAI

Scenes Along the Proper
North



ANAL building | any point, and varies from twelve to rage now.

feat.

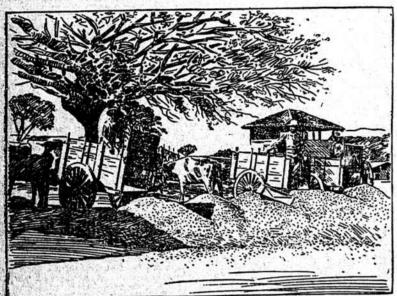
will plan it, Amerimachinery. It is now universally ad-

for ships between the Atlantic and the Since 1826, when the first party of American engineers penetrated the tropical wilderness of Nicaragua, every

seems to be the fifty and sixty feet in depth. But at one point of the river, and only a few Dividing North miles from the Atlantic coast, an and South America | earthquake or some other convulsion, by means of the possibly a thousand years back, threw Nicaragua Canal up a barrier of rock, which must be will be the next cut or rather blown out in order to algreat engineering low the passage of large steamships. To take away this rock and to build

Americans will locks and dams to support the walls of do it, American water to the required depth are the skill and ability great engineering feats of the Nicaragua Canal. Tons of the most powercan contractors will ful explosives must be used. Holes execute it with the must be drilled in such a manner that aid of American the force of the explosives with which they are loaded will work directly on mitted that a short cut must be made | the portion of the channel to be excavated. Some of the blasts will contain fully 50,000 pounds of explosive.

If a ship passes through this cut the summit of the rock will be higher than the top of her mainmast. An expart of the country south of Mexico cavation over 125 feet wide must be has been carefully examined. The made, for the minimum width of the United States, Europe and Mexico canal will be 100 feet.

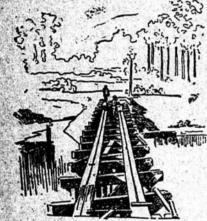


A COFFEE PLANTATION BORDERING ON THE CANAL.

have been interested. Elaborate maps problem has been studied and discussed.

The scheme has been a diplomatic question for over three-quarters of a States and England have been on the verge of declaring war over the pos-session of Nicaragua. Each realized the importance of that country if a canal were built.

The Nicaragua Canal may be briefly described as a summit level of navigation in fresh water, 1531 miles long, 110 feet above the sea level, reaching within three and one-half miles of the Pacific and twelve and three-quarter



TYPICAL SCENE ALONG THE CANAL ROUTE

miles of the Atlantic Ocean. The total length of navigation is 169; miles; there will be three lift locks at each and of the summit level.

For miles huge machines must dig away loose rock, sand and mud and force it through pipes some two or three miles away. For many miles machines must scrape out the bed of the river and lakes along the line of the canal. Some of these great dredges take all day Monday to sober up, come would dig out from 6000 to 8000 cubic to work on Tuesday and continue yards of material every twenty-four hours. Thousands of men must work with picks and shovels where the ma- the mozo of the country labors about chines cannot stretch out their giant one-half of the time. Counting Sunarms and dig away at the canal bed.

Two great dams will be needed to have been made, volumes of scientific maintain the water ways at a proper data compiled and every engineering level. These are termed the Ochon and Tols. The rock taken from the channel described will be used in building them, mixed with cement. It is calculated that they will prove century. Several times the United strong enough to retain the tremendous water presture.

On the Pacific side is what is known as the Tola Basin, which will be filled with water to the depth of thirty to seventy feet, by another dam 1800 feet long and seventy feet high. From the Ochoa dam to the Tola dam a vessel will travel a waterway over 150 miles long, on which the fall is but four feet of the entire length. To reach the summit level, as this is termed, that is, the highest point of the canal, involves another engineering problem, on which many years of study have been spent by some of the called the servant and questioned him most noted experts in the world.

The decision reached by most of the engineers has been a system of locks. The plans provide for three on one side of the summit level and three on the other. The highest will raise a vessel forty-five feet, and the lowest will raise her between twenty and twenty-five feet. They are to be 650 feet long, eighty feet wide and thirty feet deep. The St. Louis or St. Paul, for instance could easily be accommodated in them. The canal will be less than thirty

feet deep and 100 feet wide on the bottom. The locks will be constructed of the largest blocks of stone and concrete ever used for this purpose, and will be closed by gates of steel, beside which the largest lock gates in the world will seem as pigmies. The greatest industry in Nicaragua

is coffee culture. The one drawback to the business and to all enterprises in Nicaragua, is the want, not only of labor, but of the proper kind of labor. A gentleman who is engaged in the coffee industry said recently that his laborers would get drunk on Sunday. working until Friday or Saturday, when they would lay off again, so that days there are 165 fiestas, or feast

Norway's banner shall float without a ack-the symbol of the union with

Sweden. Some say that should King Oscar veto the resolution two more diets must pass upon the matter before it can go into effect; others that the new flag will come into immediate use. Since 1844 the closest relations have been maintained between Norway and Sweden. At that time the flag of each nation was changed so that the jack in the upper left-hand corner combined the colors of the other nation. For several years past, however, there has been a growing feeling of discontent in Norway concerning the close relations of the two powers. This dissatisfaction King Oscar has striven to assuage. The two countries have entirely separate and distinct governments, but are ruled by the same king. Oscar of Sweden. Each country has its own parliament, which passes laws for its respective couniry. All laws are subject to the ap-

THE LARGE FLAG IS THE PROPOSED FLAG

OF NORWAY.

Though there are some large holdings,

the majority do not average over

DOES IT MEAN SEPARATION?

A Stir Caused by an Act of the Norwegian

A great stir has been caused in

Norway and Sweden by the recent ac-

tion of the Storthing at Christiana in

the matter of the Norwegian flag. The

Storthing has voted that hereafter

twenty acres.

proval or disapproval of the king.

The flag of Norway, with the jack left out, will be four red corners, with Greek cross of blue through the center. The Swedish flag has four blue corners, with a jack of red, blue and yellow in the upper left-hand corner and a Greek cross of yellow in the center. The Norwegian flag had formerly the jack, which contained the bar of yellow as a symbol of the union with Sweden, but this will not appear in the flag in the future.

Very Absent-Minded Men.

A friend calling upon Peter Burrowes, a celebrated Irish barrister. one morning in his dressing room, found him shaving himself with his face to the wall, and asked him why he chose so strange an attitude. The answer was, "To look in the glass." "Why, there is no glass there," said the friend. "Bless me!" exclaimed Burrowes, "I did not notice that before." Then, ringing the bell, he the looking-glass respecting had been hanging on the wall. "Oh, sir," said the servant, "it was broken six weeks ago." A certain learned professor at Cambridge is a very absent-minded man. A friend of his had been seriously ill. When he was convalescent the professor used to send him jellies and other delicacies, One day he took him a fine bunch of hothouse grapes. The old friends were very pleased to see each other, and were soon deep in a discussion. The professor, becoming interested, began absent-mindedly nicking the grapes, taking one at a time till they were all gone. On going out of the door he called back to his friend, 'Now, mind you eat those grapes; they will do you all the good in the world."

His Plaintive Plea Prevailed.

A homesick Japanese is as homesick nian as can be. One who acted as cook on the Indiana last summer sent in the following pathetic petition for his release: "Excuse me. Honorable Offers. I am always thanking for your kindness, that I could not forget perpetuality. Last month I higned for my work, therefore I have a duty to do make my responsibile for a year, but for the sake of I could not understand English language, I could not give you even a satisfaction and moreover I would often trouble my friends, by this I have many sorrow. If I must bear with patience this work for a year, I must take a sick surely. I have to do much thing for my native country. Though you will refuse my wish I will never free away because I believe a God and have many honor. But my Honorable Offers please excase me my work and give me a free." It is pleasant to be able to add that he did not have to take a sick, for he got his free.-New York Commercial Advertiser.

The Guest and the Ice-Pudding.

A story reaches the Scots Pictorial concerning an occasion on which Lord Rosebery was entertaining a large party, among others a farmer who tasted ice-pudding for the first time. Thinking that something had gone wrong in the kitchen, and desiring to save his fellow-guests the pain of his own experience, he whispered to his host that the pudding by some mischance had got frozen. His Lordship listened gravely, without moving a muscle of his face, tasted the pudding, thanked the farmer, and then called a servant. After some little conversation, he turned to the farmer with a relieved expression, and said: They tell "It's all right, Mr. —. They tell me it's a new kind of pudding, and is frozen on purpose." Thereafter the farmer partook of his portion with evident relish.

A New Yorker has patented an aping or shampooing, a metallic casing

SHEEP SWUNG OVER A GORGE. Pastured On an Island One Hundred and

Ponies are not the only things for which the Shetland Islands are famous. They exhibit also some startling and picturesque arrangements in rocks, one of the most remarkable examples of which lies off the southeast coast of Bressay, and is known as the Noss. It is famous, not only for the peculiarity of the formation, but also for a strange and dangerous custom which prevails there.

Sixty Feet High.

The Noss is called an island, and it answers to the definition, since it is certainly an extremely solid "body of land." and the bleak northern sea foams completely around it. But it looks more like a huge black "stand-pipe," for it is a cylindrical column 160 feet high, its flat top having an area not much larger than an ordinary village door-yard. A child could almost throw a stone across it.

It is said that more than 200 years ago a reckless bird hunter, tempted by the eggs of the numberless sea gulls which whitened the top of this giant column, and influenced by the promise of a cow, actually succeeded in scaling the almost perpendicular wall of rock, and established a sort of rope bridge between the island and the mainland. When he had driven his stakes and secured the ropes, his friends entreated him to be the first to try the new device. But whether he had shrewd suspicion as to its safety, or whether he was prompted by mere bravado, certain it is that he refused, and chose rather to return by



STRANGEST SHEEP PASTURE IN THE WORLD

the same perilous track by which he had come.

But as he was slowly and painfully toiling down from the dizzy height, his foot slipped, he lost his hold, and then-there was no one to claim the promised cow, but the sea claimed one more victim.

Nevertheless, the fruit of his bold endeavor remained, and it is still there to substantiate the story, for the bridge of rope between Bressay and the Noss is still maintained. The canny Scotch farmer, whose means of existence in these bleak isles are not calculated to excite envy, saw that there was a bit of good pasture on this summit; so he made a kind of wooden chair or cradle just large enough to hold a man and a sheep; and in this primitive way he still transports his flock, one at a time, over to this little browsing place.

Of course not many sheep can be taken over, for more than a dozen would dangerously crowd the place.

Josephine's Birthplace.

It has been said that places as well as people, songs as well as perfumes, elude description. This may be aptly applied to the Island of Martinique, the pearl of the Lesser Antilles, a neighbor of that spot upon which the keen interest of the world has been centred within recent months.

A century ago, however, it was Venus, not Mars, that became the ruling deity over Martinique, it having won undying lustre for being the birthplace of Josephine Tascher de la Pagerie, known in after years as the wife



THE STATUE OF EMPRESS JOSEPHINE AT FORT DE FRANCE.

of Napoleon-Josephine, Empress of the French.

The childhood of Marie Joseph Rose Tascher de la Pagerie-afterward abbreviated to Josephine-was one calculated to enhance those physical charms for which she was always noted. Her father's home was built on one of the great hills at Grois Islets, overlooking the bay of Fort de France.

The people of her beloved island, in memory of its most famous woman, have erected one of the most beautiful statues of modern times, and it stands as guard to the shining waters of Fort de France Bay.

Too Mean to Get Married.

A bachelor one day set the table in his lonely abode with plates for himself and an imaginary wife and five children. He then sat down to dine, and as he helped himself to food he put the same quantity on each of the other plates, and surveyed the prospect, at the same time computing the cost. He is still a bachelor.-Weekly Telegraph.

The children of the United States each year consume toys that cost at retail \$45.000.000.

GOD'S MESSAGE TO MAN.

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

The Celestial Country-Christianity Not Explicit-Redemption Is Christ's War-rant-A Prayer for Worthiness-Impossible Not Demanded-The Strength. Midst power that knows no limit,

A wisdom free from bound, The Beatific Vision Shall glad the Saints around: The peace of all the faithful, The calm of all the blest, Inviolate, unvaried, Divinest, sweetest, best.

Yes, peace! for war is needless-Yes, peace! for war is needless—
Yes, caim! for storm is past—
And goal from finished labor,
And anchorage at last.
That peace—but who may claim it?
The guileless in their way,
Who keep the ranks of battle,
Who mean the thing they say:

Who mean the thing they say
The peace that is for heaven,
And shall be for the earth:
The palace that re-echoes
With festal song and mirth;
The garden, breathing spices,
The paradise on high:
Grace beautiful to giory,
Unceasing minstrelsy.

There nothing can be feeble There none can ever mourn, There nothing is divided, There nothing is divided,
There nothing can be torn:
'Tis fury, ill, and scandal,
'Tis peaceless peace below;
Peace, endless, strifeless, ageless,
The halls of Syon know:
O happy holy portion,
Reflection for the blest:
True vigon of the blest:

True vision of true beauty, Sweet cure of all distress! Strive, man, to win that glory; Toil, man, to gain that light; Send hope before to grasp it,

Till hope be lost in sight: Till Jesus gives the portion Those blessed souls to fill, The insatiate, yet satisfied, The full, yet craving still.

That fullness and that craving Alike are free from pain. Where thou, midst heavenly citizens A home like theirs shalt gain.

Christianity Not Explicit. The Christian doctrine of the future life is not matter of direct and explicit revelation.
It is a corollary of direct revelation.
Let us hold fast to the luminous principle however revolutionary, that revelation is not in the first instance a doctrine, or even a fact, so much as a person and his act; and we shall be preserved from much anxi-ety and much that throws our Christian creed out of perspective. So far at least as detail concerning the future life goes, almost every other religion is more explicit than Christianity; and some would drag it to their level. The want of insight is made good by foresight, and details of time and space squeeze out soul and leave no room for faith. Prophecies become programs, commentators become calculators, history becomes the dilical in of a hora puzzle. And in comes the filling in of a huge puzzle. And in the mediæval degenerations, of Christianity there is an abundance of such detail which startles a mind reared on the New Testament reserve; and we do not know whether to mar-vel more at the irreverence of the materialism

or the cruelty of it. Its futility has often been felt. Every effort to particularize the terror destroys the solemnity and therefore the moral effect. The hell fire preacher the moral effect. The hell fire preacher becomes first a sensation, then a derelict, then grotesque. There is not enough of judgment preached; but there has been too much of the pictorial and remote, and too little of the truly awful as revealed in His agony on whom the sin of the world was laid. It is a worse hell to realize what our sin cost Him than to feel what it brings us. It is never the great ages of faith that are most curious oparticular about the scheme of the life to come. Theengrossing and enduring object of faith is love and its righteoueness and its judgment in the cross. All else may

its judgment in the cross. All else may pass and vanish. Prophecies, tongues and knowledge fall; but this abides forever solemn and forever sure. Redemption Is Christ's Warrant.

Christ is the Christian's immortality. His redemption is its warrant. But it is a remarkable symptom of our time that, while the interest of the church is increasingly centred in redemption as the key of all else, the interest the age to which redemption is a mere piece of theology is passionately focused upon the question of immortality. Tennyson's biography only makes more clear what his poetry showed—how central this question was for his faith, now detached from redemption and faith, now detached from redemption and how unevangelical, therefore, its basis was. He was the poet of immortality, not, like Milton, the poet of redemption. He does not touch the true nerve of Christanity, therefore, nor the true note of the sublime, nor the true secret of our future. And he is, therefore, very welcome to the scientific

mind with its mystic bauntings, its spiritual timidity, its moral inexperience and its want of positive historic base. A Prayer for Worthiness. O Lord God Almighty, redeem my soul from its bondage, that I may be free to live henceforth, not for myself but for thee. Help me to put away self, and to remember that this life is not given for my ease, my enjoyment, but is a schooling time for the enjoyment, but is a schooling time for the eternal home thou hast prepared for those who love thee. Keep my eye steadily fixed on that haven of rest and peace, that I may not faint nor be weary from the length of the way, but may strive to waik worthy of my high calling in all meekness and lowliness of heart. And after that I have suffered a while, when I am strengthered extellighed satisfied settled in thy ened, established, satisfied, settled in thy love, when I have done all the work thou hast for me to do, O gracious God, be with

shadow of death and, in thine own good time, take me to dwell with thee. Amen. Impossible Not Demanded. There is variety in the degree of fruitfulness, according to the goodness of the soil; that is to say, according to the thoroughness and depth of the reception of the word. The great Husbandman does not demand uniform fertility. He is glad to get a hundredfold, but He accepts sixty, and does not refuse thirty, only He arranges them in descending order, as if He would fain have the highest rate from all the plants, and, not without disappointment, gradually stretches His merciful allowance to take in even the lowest. He will accept the scantiest fruitage, and will lovingly "purge" the branch "that it may bring forth more fruit."—Alexander Maclaren, D.D.

me to guide me through the valley of the

He Is the Strength.

When nerves are unstrung and natural strength fails, we must learn over and over again that He is the strength of our heart and our portion forever Service is not over; though externally suspended, the end is not yet. We must receive from the Spirit before we can give forth, for after all we can but say "Of Thine own have we given Thee." This may be one reason why those who suffer according to the will of God are enriched through the promised "after-wards."—Anna Shipton.

Yes, we may know no sin, though it do hang about us. The apostle does not say equal God in holiness, but imitate Him; and he doth not say follow Him fully, but even "as dear children." The Father is infinitely full of holiness. Follow God as dear children, do what you can, and then cry to Him to enable you to do what you cannot do. -Thomas Hooker,

Accuses the Dowager Empress. Kang-Yu-Wel, the fugitive Chinese re-former, in an interview with the Hong Kong correspondent of the London Times, accuses the Dowager Empress of misappro-priating immense sums intended for the construction of the Chinese Navy and other national improvements, using the money for the repair and embellshment of her magnificent flower gardens.

A Georgia Hay Day. Albany, Ga., has just celebrated a "hay day," at which seven prizes were dis-tributed for the best hay production on THE SABBATH SCHOOL A TEMPERANCE COLUMN.

FOR JANUARY 8

Lesson Text: "Christ's First Disciples," John 1., 35-46-Golden Text: John 1., 36-Commentary on the Day's Lesson by the Rev. D. M. Stearns.

35, 36. "Again, the next day after John stood, and two of his disciples, and looking upon Jesus as He waiked, he saith, Behold the Lamb of God." John was preaching and baptizing in Bethabara, beyond Jordan, and spoke of Jesus as one standing among them whom they knew not. The next day he seeth Jesus coming unto him and saith, "Beholdthe Lamb of God, which taketh away the sin of the world" (verse and saith, "Behold the Lamb of God, which taketh away the sin of the world" (verse 29). The next day of this verse therefore was a third day in the story. He does not now speak of taking away sin, but only of Him who takes it away. He Himself must occupy our attention, not as a mortal man, but as He who, having purged our sins, is at God's right hand, a risen immortal man, who was and is and is to come. The phrase "as He walked" makes us think of Him as "as He walked" makes us think of Him as He walked in the garden of Eden in the cool of the day, for He is the same Lord God who said to Adam, "Where are thou?" and who has ever been seeking the fellowship of man since first He created him in

His own image.

37. "And the two disciples heard him speak and they followed Jesus." When we, as His witnesses, so speak that those who hear will follow Him, it is well, but if they follow us it is not well, for there is no man worth following except in so far as he fol-lows Christ. When He is by us lifted up, He will draw unto Himself, and He was

lows Christ. When He is by us lifted up. He will draw unto Himself, and He was lifted up on the cross that all who look unto Him might be saved.

38. "Rabbi, where dwellest thou?" As Jesus turned and said, "What seek ye?" this was their reply. I think He is always saying that to us every day that we live. What seek ye in the house of God on His holy day? What seek ye in His book when ye read it, or when ye read any other book? What seek ye in your daily occupation in home or store or office on land or sea, at home or abroad? Is your answer like that of the Greeks, "We would see Jesus?" If so, He is always ready to reveal Himself to such, but it is in the old way of I Sam ili., 21—"The Lord revealed Himself to Samuel by the word of the Lord." Where dwellest thou? might be answered by Isa. lxvi., 2, and lvii., 15, "He dwells in the lowly heart where there is a broken and contrite spirit."

39. "He saith unto them, Come and see.

broken and contrite spirit."

39. "He saith unto them, Come and see.
They came and saw where He dwelt and
abode with Him that day, for it was about
the tenth hour." It was about the sixth
hour when before the crucifixion on that
same morning Pilate said, "Behold your
King" (John xix., 14), and as He was crucified at 9 a. m., as we reckon time it must
have been 6 a. m., when Pilate said those
words. 'At the same hour of the day He
talked with the woman at the well (John

have been 6 a. m., when Pilate said those words. 'At the same hour of the day He talked with the woman at the well (John Iv.,6). Supposing that John uses the same reckoning in all his gospel, it must have been 10 a. m., when the two disciples went with Jesus.

40. "One of the two which heard John speak and followed Him was Andrew, Simon Peter's brother." It is probable that the other of the two was John, the author of the gospel. There is an incident in each of the other gospels in which the writer probably reters to himself as the unnamed party. We are sure that it was so in the case of Matthew. See Math. iz., 10, and compare Luke v., 29. The others are Mark xvi., 51; Luke xxiv., 18. But it is Jesus whom we must see, not John, or Andrew or Matthew, Mark or Luke.

41. "He first findeth his own brother Simon and saith unto him, We have found the Messias, which is, being interpreted, the Christ." By the testimony of John and the teaching of Jesus Andrew was convinced that Jesus was indeed Israel's long promised Messiah, and he hastens to tell the glad tidings to his own brother.

giad tidings to his own brother.

42. "And he brought him to Jesus, and when Jesus beheld him He said, Thou art Simon, the son of Jona." He therewith when Jesus beheld him He said. Thou art Simon, the son of Jona." He therewith gave him a new name, Cephas, which means a stone. He did not need to be introduced to him to be told who he was, for He knew all men, and He knew what was in man (John ii., 24, 25). There is much pretty talk about Jesus which does not bring Him to the heart as the one altogether box does it here people to Him. er lovely, nor does it bring people to Him as the only one who can meet the soul's

need by taking away our sins.
43. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him. Follow Me." We seem to saith unto him, Follow Me." We seem to have set before us the events of consecutive days, and it so this would be the fourth day of this series. Why He should go and seek Philip we do not know, but He knew, for He always knows just what He is doing and why He is doing it, and some day we shall see that He has never done without

cause anything that He has done (John vl., 6; Ezek. xiv., 23).

44. "Now Philip was of Bethsaida, the city of Andrew and Peter." Perhaps the three, with James and John, were all, like Simeon and Anna, looking for the Simeon and Anna, looking for the promised Messiah. The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect toward Him (II

Chron. xvi., 9).
45. "Philip findeth Nathanael and saith 45. "Philip findeth Nathanael and saith unto him, We have found Him of when Moses in the law and the prophet did write, Jesus of Nazareth, the sam of Joseph." These men were streem, of prophecy. They had probably take many a time of Him of Yaun radio Gen. iii. and xlix., in the probably of Balaam, in Deut. xviii. and xrist. In Ps. ii. and lxxii., in Isa. ix. and xr. in Jer. xxiii. and Ezek. xxxvii. and, in fact, everywhere.

46. "And Nathanael said unto him, Can there any good thing come out of Nazar-

when he came and saw and heard Him for himself, then he cried, "Rabbi, Thou art the Son of God, Thou art the King of Israel" (verse 49). Micah had said that the Messlah would be born at Bethlehem. Hosea said He would come out of Egypt. Jereman said He would reign at Jerusalem but where was it ever said that He would come from Nazareth? Nathanael was im-pressed with the thought that he was speaking to one who saw him when he evidently thought that no mortal eye beheld him. Perhaps under that fig tree he was communing with God. Jesus' surprises him still further by telling him hereafter he would see still greater things, even an opened heaven, and the angels of God as-cending and descending upon the Son of Man—evidently a reference to Jacob's visman—evidently a reference to Jacob's vision of the ladder and a yet future fulfillment. Jesus said that Nathanael would see it; so shall we. When Christ, who is our life, shall appear, then shall we also appear with Him in glory (Col. iii., 4).—Lesson Helper.

A MATRIMONIAL RECORD. Squire Ephraim Keigwin Who Married

Over 9000 Couples is Dead. Squire Ephraim Keigwin, who since 1877 outre Epiraim heighin, who since 1877 has married more than nine thousand couples, died the other day at his home in Jeffersonville, Ind.

He regarded himself as a matrimonial

mascot. Less than one hundred of his "weddings," as he was proud to call them, resulted in divorce or serious domestic The Squire's fee ranged all the way from

a kiss from the bride or five cents from the groom to \$50 and \$100. He had married Supreme Court Judges, Congressmen treasurers, auditors, State and county clerks, preachers and mechanics and bash-ful swells by the hundred. The large majority of his patrons were, however, runaway couples from Kentucky and Tennes-see, and with these especially he had a hobby of maintaining a correspondence for a year or two until he was satisfied that they were steered aright on the matrimon-

He went to California in '49, but did not He went to California in 43, but did not succeed. Returning to Indiana. he dabbled in photography and drugs. He was made a magistrate in 1877, and for fifteen years had a monopoly of the marrying business, maintaining two sets of parlors in Jeffersonville. He made a fortune in this way, but died a comparatively poor man, being too free with what he made. He was married three times.

Jane Cakebread Dead.

Jane Cakebrend, for years one of the most notorious figures in London police courts, is dead. She held the record for convictions upon charges of drunkenness and disorderly conduct, having been found guilty of those offences about 300 times.

INTERNATIONAL LESSON COMMENTS THE DRINK EVIL MADE MANIFEST

IN MANY WAYS A Temperance Song. Hopeigt Signs From
England-Drinking Customs Changing
For the Setter-Military Mes. Admic
That Bum is a Wenkener of Armics.

Look not upon the wins
When it is red;
It sparkles to destroy.
Its power is dread.

Taste not the rosy wine; Thy lips were given
To speak of hope and love,
Of God and heaven.

Let thy hands handle not The accursed bowl;
It holds a poisoned draught,
To kill the soul. A sweeter cup is ours-

Water so bright—
iod's precious gift to man,
Sparkling with delight.
—Selected by Alexander S, Arnold. Drink Habit Abroad.

Rev. J. T. Sutherland, who has made study of the temperance question in several foreign countries, finds some hopeful signs in England. Here are a few extracts from

in England. Here are a few extracts from his deductions:

Increasing attention called to the evis of drink in England. Temperanessocieties growing steadily stronger and more numerous. One vigorous society recently formed for the express purpose of waking up the shurches. Temperance literature increasing fast. Drinking customs changing for the better. Statesmen slowly waking up to see what a burden strong drink is to the kingdom, as a destroyer of wealth and a crippler of industry and what a menace as a corrupter of politics and a producer of orime. Military men beginning to see that drink is a great weakener of the army. Total abstainers found to stand the severest campaigns where even moderate drinkers break down. Medical men recognising the serious effects of drink upon the health of the people. Laboring men learning to see in it a foe to industry. Children receiving temperance teaching.

serious effects of drink upon the health of the people. Laboring men learning to see in it a foe to industry. Children receiving temperance teaching.

Nearly everywhere the native races of Africa brought into contact with Europeans are decaying. Investigations have been made again and again as to the causes. Always the answer is the same. The causes are vices introduced by Europeans, the most widely spreading and destructive of which is the drink habit.

In France and Germany a somewhat larger proportion of wine and beer is used and relatively less distilled liquor than in England, and there is not so much drunkenness in sight. But in both countries drinking is even more universal than in England.

The statistics issued by the French Minister of Justice for 1898 tells us that of all persons convicted for murder in Paris that year fifty-three per cent, were confirmed frunkards; of persons convicted for sertous offences against morals the same persons convicted of begging and vagabondage seventy per cent, were confirmed frunkards, of persons convicted for murder in Paris that year fifty-three per cent, were confirmed frunkards, of persons convicted for murder in Paris that year fifty-three per cent, were confirmed frunkards, of persons convicted for zerimes of violence short of murder ninety per cent, were confirmed drunkards.

Not only dobs wine-drinking hold its own, but the appetite which it creates teads steadily to the use of stronger liquors. The drinking of absinthe is coming to be widely prevalent, and the use of distilled spirits has increased 20 per cent, in twenty-five years.

Statistics regarding drunkenness are very difficult to obtain in Germany, because drunkenness is looked upon with so great leniency and is not usually classed among crimes. Even the president of the best known "temperance" society in Germany declares that a man may get drunka a great many times without being in the least addicted to drink or in danger of becoming so." Careful and conservative ectimates put the number of habitual

mens.

Economists are beginning to see that if Germany could get rid of the disadvantages that come to her from the drink habit of her people it would give her a tremendous advantage in her industrial competition with other nations.

Soldiers who are habitual boar drinkers are found to have only eight

are found to have only eighty-five per cent, of the endurance of who are total abstainers and con-less mental quickness and precis True Beform.

A Whisky Drumm A whisky drummer, who has so liquid damnation for twenty-flustry, stood in the Globe Hotel day and made a speech that

every temperance man himself. He said:

"In this section of whisky is the said less and it were the said less and it was a line of the said less and it was year. People of form to swill st.

of form to swill st.

disgrace. A tippler

of anywhere that is re
progressive. The railroads

nim, neither will anybody else.

The saliment is getting stronger against

at the time. The teacher, the prescher,

and the paper are all creating sentiment

against hard drinking. In twenty years

from now the whisky problem will have

solved itself. Beer, soda-water, lemonads,

milk-shake and other light beverages will

have crowded it out of the saloon and the

drug store into the medicine chest of the

doctor."—Centralia (Kan.) Courier.

A Poor Dinner.

The Montreal Witness prints this little story of a poor woman who recently went to a saloon in search of her husband:

She found him there, and setting a covered dish, which she had brought with her upon the table, she sald:

"Thinking that you are tool only to come home to dinner, I have brought you yours," and denarted.

and departed. and departed.

With a laugh the man invited his friends
to dine with him; but on removing the
cover from the dish he found only a slip of paper, on which was written:
"I hope you will enjoy your mesi. It is
the same as your family have at home."

Notes of the Crusade.

Wherever there's a drink there's danger. It is essential to good military services that the soldiers be clear-headed, moral the soldiers be clear-head and healthy, and their nervous systems should not be weakened by alcoholic drinks. The army "canteen" is an aboutination, as well as any other saloon. It should go.

should go.

The proprietor: of a manufactory, store or printing office, employing a large number of hands, would be considered very unwise if they added a liquor saloon or beer garden as an appendage to their establishments. Such places would demoralize the men and impair their health and efficiency. A saloon in a military camp is still worse. The evidence multiplies that beer and whisky undermined the strength of our soldier boys and made them easy victims

The Presbyterian Synod of Illinois, in session at Bloomington, passed a resolu-tion pledging the Presbyterian Church to prohibit as the most effective plan for deal-

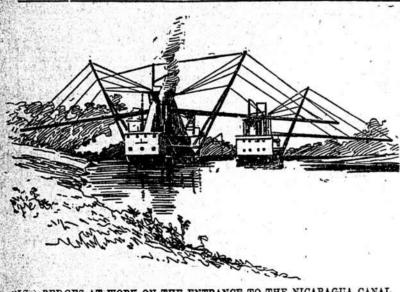
ing with intemperance. The Christian and temperance people of this country must rise up and demand that army and navy authorities prohibit anyone from selling strong drink of any kind to the soldiers and sallors in the service of the United States. This is the only way to break up the terrible drunkenness among our volunteer soldiers.

Dr. Cuyler makes the sweeping assertion that all saloons, from the gilded ones to the slummy ones, are poverty breeders, scenes of plunder and robbery, and the drinkers are public impoverishers.

It is no exaggeration to say that three fourths of the saloonkeepers of New York State are in a state of financial collapse, They are kept above water only through the backing and help they receive from the brewers and wholesale liquor dealers.

By a unanimous vote the Judiciary Com-mittee has recommended to the Chicago mittee has recommended to the Unitage City Council for passage Alderman Fran-cis's ordinance prohibiting saloons from being established in strictly residence dis-tricts, except a majority of the residents of the block give consent. The measure also prohibits the establishing of a saloon with

in 250 feet of all churches and schools.



BIG DREDGES AT WORK ON THE ENTRANCE TO THE NICARAGUA CANAL.

The reason the Nicaragua route is days in Nicaragua, during which time the best one is that a water way has the mozo "toils not, neither doth he been found that requires canal dig- spin." ging for the shortest distance. You can leave the Caribbean Ses in a coasters, and can go to a point where you can reach the Pacific Ocean by walking three hours at a moderate gait. It is but twelve miles distant. If your steamer has a mast fifty feet high, by climbing to the top of this mast you can see the blue line of the Pacific in the distance.

The natural part of the canal is Lake Nicaragua, of which it is an outoutlet is not less than 400 feet wide at | zans haing shout two English

The Department of Matagalpa is destined to be a great coffee center at steamer the size of one of our small no far distant day when the great canal is built. There are now about 4,000,000 trees under cultivation and each month the number is largely increased. Persons who claim to have a knowledge of the subject state that whereas in other parts of Nicaragua the yield per tree is from half a pound to a pound and a half of coffee, in Matagalpa the trees produce from two formed by the San Juan River and to four pounds. A number of Americans are engaged in the coffee indus-

To Dry the Hair. paratus for drying the hair after washlet. The lake is a basin in the Cen- try, some owning as high as 2000 man- having a heating stove at the bottom tral American Plain, filled with fresh zanas-nearly 4000 acres. These with air inlet holes, the air being water ranging from ten to 240 feet in lands can be purchased from the Gov- drawn to the top of the casing and depth, and is 110 miles in length. Its ernment at the rate of \$1.50 per man- blown through a funnel by means of